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ABSTRACT

As part of a broad effort to develop qualities and attitudes of mind implied by phrases such as "global perspective" and "worldmindedness," this paper considers the main practical and theoretical questions which are likely to arise in developing a world studies unit in secondary schools. Three major sections comprise the paper. The first section surveys the main subject areas of world studies and includes an overview. This section is concerned with factual content which takes the form of a series of brief quotations from authoritative writings, novels and plays, and from young people, and also includes a series of actual examination questions which a pupil might be expected to answer at the end of a course. In the second section, methods and materials, five general approaches in which world studies may be undertaken in practice are outlined. Educational objectives are discussed in the third and final section. (SJM)

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'to explain the other to myself'

a preliminary discussion paper on world studies in schools

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One World Trust
37 Parliament Street, London SW1

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I, the man of colour, want only this...: That the enslavement of man by man may cease for ever. That is, of one by another. That it be possible for me to discover and love man, wherever he may be... Superiority? Inferiority? Why not the quite simple attempt to touch the other, to feel the other, to explain the other to myself?

Frantz Fanon

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1. INTRODUCTION

This paper offers a series of questions for discussion. The concern is with world studies in secondary schools, and with the ways in which one particular curriculum project might co-operate with schools in practice. Comment and advice are invited from teachers and lecturers who are already actively involved in this subject area, and from organisations working in related fields.

The curriculum project of the One World Trust came into operation in January 1973. Its overall terms of reference are : 'to contribute to curriculum strategies in schools throughout the world, with a view to encouraging insight into problems of world order, and a sense of loyalty to the human race as a whole in all its diversity.' The main practical activity is to be the compilation of specific units of study. It is intended that between them these units of study should fulfil each of the following requirements:

1) They should be usable by pupils in the 10-16 age range, of all levels of ability.

2) They should be usable within the traditional subject disciplines, including History, Geography, English, Religious Education.

3) In addition they should constitute an integrated course in its own right, within the general framework of humanities or social studies.

4) They should be usable, with appropriate modifications, in a variety of countries and educational systems throughout the world.

5) They should be capable of developing insight into such problems of world order as : economic development, and the relations between rich and poor countries; the sources and management of conflict between nations; the emergence of a world society, and international decision-making; man's use of natural resources; the preservation of man's cultural heritage.

6) They should be capable of developing those qualities and attitudes of mind which are implied by phrases such as 'a global perspective', worldmindedness', 'a sense of world community', 'loyalty to the human race as a whole'.

In connection with the task of compiling such units, the One World Trust can co-operate with schools by offering facilities and resources such as the following : financial and administrative assistance for a number of working parties and discussion meetings of teachers; the provision or commissioning of particular pieces of resource material, as specifically requested by individual teachers; the provision of handbooks and practical teaching notes; contributions to short intensive courses in schools and colleges of education. This paper seeks to outline the main practical and theoretical questions which are likely to arise.

It is sometimes said that the logical order in which to consider aspects of the school curriculum is along some such lines as these : first, the precise statement of educational objectives, in terms of the skills and concepts which children are to learn; second, the selection of teaching methods and materials most likely to achieve those objectives; third, the selection of specific topics and subjects for study; fourth, assessment and evaluation, and the re-statement of objectives. But whilst logical, this order is also abstract and remote. In the day-to-day world of the school classroom, for example, it is usual for the initial emphasis to be on specific topics and subjects for study.

In its overall pattern and sequence this paper chooses to be closer to the practice of the busy classroom than to that of the philosopher's study. Hence its first main section is concerned with factual content. Its second section, entitled 'Methods and Materials', outlines some of the main ways in which world studies may be undertaken in practice. Thirdly and finally, it discusses the question of educational objectives. While this third section is the most abstract it is also, very probably, the most important.

Throughout the paper there is recollection of the haunting words of Frantz Fanon which were quoted on an earlier page, and from which the paper derives its title. 'I, the man of colour, want only this,' he wrote. 'That the enslavement of men may cease for ever...that it be possible for me to discover and love man, wherever he may be...Why not the quite simple attempt to touch the other, to feel the other, to explain the other to myself?'

2. TOPICS AND CONCERNS

This section of the paper has two main parts. First, with the title of 'an overview', there is an impressionistic sketch of that whole vast subject area which is evoked by the phrase 'world studies'. This sketch inevitably, by its very nature, runs the risk of seeming merely head-in-the-clouds, romantic, mere rhetoric. There is hence also, as a way of recalling the firm and brutal ground beneath a teacher's feet, a series of actual examination questions which have recently been asked in GCE and CSE papers. In both sections it is assumed that units of study on these themes can in principle be devised for children of all ages and of all levels of ability. For example, the various ideas which are touched on here can be presented and explored visually as well as in words, and in simple language as well as in complex.

(i) an overview

This overview is to take the form of a series of brief quotations. The quotations have been arranged, so to speak, into a mosaic. The intention is that each should derive additional colour and texture from those by which it is surrounded. In each instance the intention is to evoke - though certainly only with the lightest brush-stroke - a piece of down-to-earth and traditional syllabus. In each instance, that is to say, one can begin to envisage the specific facts and concepts which a pupil would need to possess in order to understand the passage being quoted - one can begin to envisage the specific 'ground to be covered', the specific 'content', of a course. At the same time, it is not for one moment being suggested here that any of these actual passages would, characteristically, be placed before pupils. For by and large the language in them is abstract, and the ideas are complex and sophisticated. But all, it is assumed, are capable of being translated. It is to be noted, further, that understanding of the arguments in these passages is of course logically separate from agreement with them. This extremely important point will be returned to later, in the section devoted to a discussion of objectives.

Several of the quotations in the mosaic which follows are from authoritative or seminal writings about world affairs. Others are snatches from contemporary novels and plays. Roughly half of them are from anonymous young people - 16 and 17 year old boys and girls, approaching the end of their secondary education. These latter quotations are included in order that questions may be raised here straightaway about educational methods and objectives as well as about content. For they suggest clearly that knowledge about world affairs is frequently interwoven with feelings - with anxieties and hopes - about personal identity and everyday personal relationships. The subject matter for world studies would appear to be not only the world out there in the newspaper headlines and the television newsreels. Also, these quotations from young people seem to suggest, it is inside the head and heart of individuals. 'The attempt to touch the other, to feel the other, to explain the other to myself,' wrote Fanon. No doubt this attempt involves the mastery of factual information, and of concepts and models. It clearly also involves self-knowledge, and a certain self-confidence.

One further point about the young people in these quotations. Even when - or maybe especially when - they are writing with pessimism and despair, they remain strikingly masterful in their use of language.

In this respect they are of course not typical even of their own age-group, let alone of people several years younger than themselves. But nevertheless, so an assumption here is, they can be thought of as spokesmen. They seem, that is, to be voicing anxieties and wonderings which are fairly widespread amongst teenage children, including those very many who do not readily have the words with which to express themselves on such subjects. The first quotation is from an essay by Geoffrey Gorer, about human aggression.

'The founders of the great world religions, Gautama Buddha, Jesus, Lao-Tzu, Mohammed, all seem to have striven for a worldwide brotherhood of man; but none of them could develop institutions which would include the enemy, the unbeliever, and give him the same protection from anger, hatred and lust for killing which they decreed within their own congregations. Within the last century and a half, various millennial ideologies - democracy, socialism, the Communist internationals, the United Nations - have taken over the goal of the traditional religions : the establishment of a worldwide brotherhood of man, a single pack. They have been no more successful than their predecessors in protecting the enemy, the unbeliever, from the horrible results of righteous anger.'
Geoffrey Gorer

'There are so many people everywhere that one is in danger of losing one's identity. On the television I have seen films of life in Japan and New York and London, and the world is so full of people that one man virtually means nothing, either to his country or to his neighbour. Consequently, I think, people are becoming more self-contained, and islands in the sea of humanity, and are becoming unable to respond to others. With the increase in neighbours there is a decrease in neighbourliness.'
girl

'What is underdevelopment? A dwarf with an enormous head and a swollen chest is underdeveloped, to the degree that his weak legs or his short arms do not coordinate with the rest of his body... We are countries with economies distorted by the action of imperialism, which has abnormally developed the industrial or agricultural resources necessary to complement its complex economy. We, 'the underdeveloped,' are those of the single crop, the single produce and the single market. A single product, with an uncertain sale which depends on a single market that imposes and sets conditions - this is the great formula of imperial economic domination, and is combined with the old and always useful Roman formula divide and rule.'
Che Guevara

'My fear is that as our generation gets older it will lose its ideals and become as bad as previous generations. I'm afraid I think this is most likely. My future is most unpromising - probably just a repeat of my mother's, bringing up a family with worries and problems, basically boredom, as now. I wish this could be altered, and I will try to do what I can, but being basically afraid of life, and of this society, and of everyone around me, and lacking confidence in myself, I have little hope that I alone can do anything.'
girl

'It has been my experience that people who are at cross purposes with nature are cynical about mankind and ill-at-ease with themselves. Modern man must re-establish an unbroken link with nature and with life. He must again learn to invoke the energy of growing things, and to recognise, as did the ancients in India centuries ago, that one can take from the earth and the atmosphere only so much as one puts back into them. In their hymn to Earth, the sates of the Atharva Veda chanted : "What of thee I dig out, let that quickly grow over; let me not hit thy vitals, or thy heart." So can man himself be vital and of good heart, and conscious of his responsibility.'
Indira Gandhi, at Stockholm 1972

'I hope for a war to end the population explosion. A nice, clean, simple war, totally enveloping. No prisoners tortured, no wounded in agony, simply millions of peaceful dead. A war which will destroy poverty, sickness and starvation. This will leave a world which in one century will be wild, beautiful and spacious, a place for a new generation knowing nothing of the squalor, starvation and overcrowded conditions of today.'
boy

'...Or take the oceans. We have to think of them not as the vast and restless waters in our customary vision, but as a very large bath without a plug hole. Everything ends there, and it can go no further. But since the waters are limited, they have a threshold beyond which waste and pollution will destroy them. We do not know what it is, but we can be sure of one thing : the uncoordinated activities of 120 governments will not know in time where that threshold lies. We must either internationalise the authority over our oceans, or face the risk of their death by suffocation...For all its supposed sovereignty, the nation state is becoming obsolete.'
Barbara Ward

'I spend a great deal of time wondering and worrying about the meanings and reasons behind life. I see the world as a spaceship - a tiny, insignificant object floating through infinity. I can't understand why people have so much purpose. If they only thought a bit more like I do they might see how tiny they were. We're born without asking to be born. We get into the train of life, which takes us along a hell-ride to a final escape and peace - death. Death is my idea of bliss - not as a paradise, but as a nothing.'
boy

'An old man said he had a question. "Which is this god of yours," he asked, "the goddess of the earth, the god of the sky, Amadiora of the thunderbolt, or what?" The interpreter spoke to the white man and he immediately gave an answer. "All the gods you have named are not gods at all. They are gods of deceit who tell you to kill your fellows and destroy innocent children. There is only one true God and He has the earth, the sky, you and me and all of us." - "If we leave our gods and follow your god," asked another man, "who will protect us from the anger of our neglected gods and ancestors?" - "Your gods are not alive and cannot do you any harm," replied the white man. "They are pieces of wood and stone." When this was interpreted to the men of Mbanta they broke into derisive laughter...'
from a novel by Chinua Achebe

'I don't want to get involved in the rat race for money. I hope to see society in a considerably better state than it is now, due to an outright and firm attempt, by the more fortunate people in this day and age, to help and love those who are suffering. I don't want to become a machine, doing exactly the same as everybody else, and in so doing find myself ignoring other people.'
boy

'When we are wed, you shall not walk or sit
Tethered as it were to my dirtied heels.
Together we shall sit at table -
Not on the floor - and eat,
Not with fingers, but with knives
And forks, and breakable plates
Like civilised beings.'
from a play by Wole Soyinka

'What excites me today is the way some of the young people are going. The hippies or so-called drop-outs are trying to build a new life and to help the world to change. When I see this it gives me hope. This is the revolution, it is a peaceful one and I believe the world must change, and live a more peaceful and natural existence, or die. My own future is filled with hope. I want to live a peaceful life, in tune with the animals and grass and flowers, these are my brothers. My only fear is of being hypnotised by the society thing, 9-5 job etc, without realising it. There is a war coming, a war of the soul. May God give me the courage to fight.'
boy

'Shulubin's face, with its round eyes and furry eyebrows, shone with the excitement of an animal about to overtake its quarry. "So you see," he said, "that's what ethical socialism is. One should never direct people towards happiness, because happiness too is an idol of the market-place. One should direct them towards mutual affection. A beast gnawing at its prey can be happy too, but only human beings can feel affection for each other, and this is the highest achievement they can aspire to." - "Oh no, I want happiness, you'd better leave me with happiness Oleg insisted vigorously. "Just give me happiness for the few months I have before I die. Otherwise to hell with the whole." - "Happiness is a mirage." Shulubin was emphatic, straining his strength to the utmost. He had turned quite pale.'
from 'Cancer Ward', by Alexander Solzhenitsyn.

'Life is a wonderful thing and it seems a pity that many look only on the gloomy side. Hope and optimism, with a capacity for cheerful resignation, seem to be the ideals to strive for in character. Most of us, at least in this society, are so fortunate, but so selfish - we need to be far more aware of the people for whom life is really bad, and reform our system to accomodate them, not be in floods of emotion for them one moment and howling for our next pay rise the next. I have no fears, except that of wasting what I have and am, instead of using it to the greatest advantage in the world.'
girl

(ii) some examination questions

Those various quotations indicated, so the intention was, certain main subject areas for world studies. An alternative way of indicating the same areas is through citing the kinds of actual examination question which a pupil might be expected to answer towards the end of a course. All the questions in the list which follows are from recent O level or CSE examinations. As they stand they are hence suitable mainly for older and more academic pupils. But again an assumption here is that few - if any - of these topics are intrinsically too difficult for younger or less academic pupils.

(a) What is meant by the term Population Explosion? Select an area in the world where the population Explosion has caused problems, mentioning climate, native methods of farming, food supply, education and world aid. Explain how difficulties may be overcome.

(b) In which one of these conflicts does religion not play a major part : the conflict in Northern Ireland, in Vietnam, the Middle East, the Indian sub-continent? What part has religion played, or does play in the other three?

(c) Explain why an adequate supply of protein is essential in man's diet, and why some of these proteins must be of animal origin. Many inhabitants of underdeveloped countries suffer from a dietary deficiency of protein. By reference to a named country, state the staple diet of the people and suggest how the protein supplies might be supplemented.

(d) You read the following news item in your daily paper : 'Uruguay, May 25th. Before all telephone links with the capital were cut, reports were received that the left wing guerilla movement, the Tupaneras, is receiving considerable support from some sections of the army. With heavy fighting still going on, it appears that key installations are in rebel hands. Drawing on your knowledge of Communist revolutions, and illustrating your answer with examples from these sources, write an account of what you estimate has happened in this country and will happen in the next five years presuming the Communists are in power.

(e) Poverty in Britain and overseas countries. What are the main causes of poverty in Britain? Is the problem in underdeveloped countries very different from poverty in countries like Britain? What is done to prevent poverty in Britain? What more could be done? What kind of help does Britain already give to India, for example? What would happen if countries like ours did not help developing countries? Should we help other countries, even though we have not solved all our own problems?

(f) Imagine you are a Communist lecturer in politics at Peking University in China. It is 1953. You are delivering a short lecture to your students on the role, position and achievements of the U.N. since its birth in 1945. Prepare an outline of the lecture, which must reflect the bias such a man would feel towards the U.N.

(g) Comment on the following, as factors which have contributed to the problems of the underdeveloped countries of South East Asia : insufficient use of birth-control methods; lack of agricultural machinery; little industrialisation; people dying young due to lack of medical facilities; interference and exploitation by Western countries since 1945.

(h) In which of these former European colonies was independence accompanied by the least violence : Algeria, Kenya, the Belgian Congo, Indonesia? Explain why you believe there was least violence in the country you choose.

3. METHODS AND MATERIALS

Throughout the previous section of this paper, devoted to a survey of the main subject-areas of world studies, there was a nagging question always between the lines : 'yes, but how?' How to teach about such things? More accurately : how to arrange that children should learn about such things? Chalk and talk? Work cards? Games? Through literature? There are hundreds of possibilities. The concern here is to outline just five general approaches. But first, two broad principles about teaching and learning are worth recalling. To recall them only briefly - and there is space here only for brief mention - is to risk being merely platitudinous. But the risk must be run, in order that the subsequent discussions may have a fuller context.

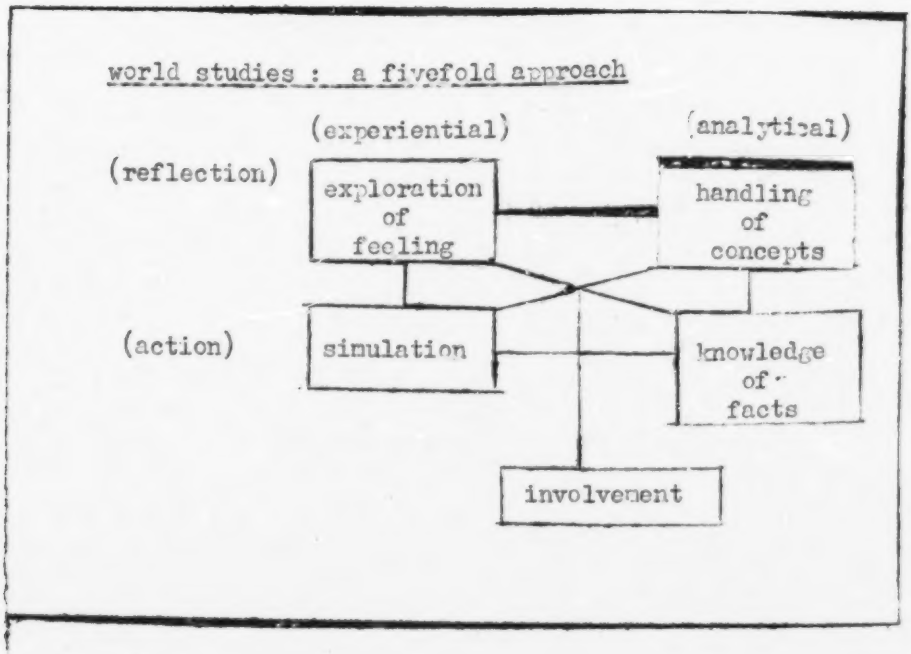
First, human beings learn more permanently by doing things themselves than by having things done to them. It is important to be able to read and to listen and to sit still: but it is even more important to be able to use personal and exploratory language of one's own, and to be able to move around, use one's hands, bring things into existence. By and large this implies that learning needs to be resource-based rather than teacher-based; that individual students need a certain freedom of choice - for example, and importantly, in regard to the pace at which they do things, and the sequence in which they do them; and that space and time need to be used such that students can indeed move around, talk to each other, be active.

Second, a school classroom is a miniature community. Each person present, including the teacher, has feelings about his or her own identity in that particular situation. There is the chance of personal growth, from interaction with others. Equally there is the chance of losing one's identity, of being transformed into a mere cog in a machine. It follows that there need to be corporate activities which serve to explore and express such hopes and fears. These may be explicit, but are more likely, in a school classroom as in virtually every other meeting place of human beings, to be symbolic - for example, through presentations and exhibitions, or through certain kinds of game or simulation. It follows also that a classroom needs to be a very secure place - a place where people can dare to learn difficult, and maybe painful, lessons.

Bearing in mind those two broad generalisations, one can envisage that a unit of work in world studies could have five main aspects. It is to be noted that the word 'unit' here could, just conceivably, refer to a single school period; more probably it refers to several periods; and indeed perhaps to a whole term's course, or even more. It could refer to a single textbook; but more probably it refers to a multi-media pack, or packs. It could refer to materials which have been especially compiled or commissioned to hang together; but more probably it would include quite a number of materials which are already available independently of one another.

A teacher might in practice choose to include only one of the five aspects to be considered here, or two, or all five. He could give much more weight to one than to others, and could switch from one to the other, and then back again, in any order he chose. No single sequence or balance would be right for all teachers, for all schools, or with all children. Often the dividing line between any two of these aspects might be very blurred. Continuous prose, which necessarily involves placing one word after another, is perhaps not the best medium with which

to represent such interringling. Hence here is a simple diagram. Certainly it is too simple. But - the hope is - it is a start. It is followed by explanatory notes.



(i) Exploration of Feeling

The reference here is to appreciation and mastery of three separate kinds of exploration. First, in relation to whatever subject is being studied (development, conflict, environment, world order, or whatever), the pupil learns to appreciate, and in some measure to be personally creative in, the arts : fiction, poetry, drama, dance, painting, film etc. It is relevant to recall here a brief episode in the novel 'The Combat', by the Nigerian writer Kole Omotoso. One of the main characters, Ojo Dada, goes to consult a medium about a crisis in his personal life, a crisis which has exploded into an international crisis also:

> 'He did not speak in English. He wanted to make his story clear. There were many things one could say in Yoruba that one couldn't think of in English. This was a moment close to his life, to the spring of his life force, and the only language which could carry that burden that moment was his mother tongue.'

It is within the nature of art that it can confront us thus with human beings wrestling, though always within some very specific cultural tradition, to understand and express their own particularity in time and place. It is surely crucial that pupils 'doing world studies' should have opportunities for such confrontations: and that they should be stimulated to contemplate the scandal and the marvel of their own particularity also.

Second, the reference here is to pupils learning to appreciate, and in some measure actively and creatively to use, the metaphors and stories developed by man's religious imagination. Amongst the main areas of human experience which religious language characteristically explores, it is relevant to recall here these four : man's relationship with nature; crisis in personal life, including in particular death and bereavement, and

the crisis of identity; moral questions related to 'what is man?' 'how shall man live?';and the maintenance of social order in the face of internal and external threats.

Third, the reference here is to the language of morals. Pupils learn to understand, and to use for themselves, language in which a keyword is the word 'ought'. Other characteristic words are fairness, justice, human rights, respect for persons, rules, tolerance, law and order, moral courage.

(ii) Simulation

Within the integrating framework of a game or exercise the student experiences certain problems, and certain ways of dealing with them. Then subsequently this experience itself becomes a subject for exploration, whether through the arts or through concepts from the human sciences, and can be related to 'real' experience - real problems and solutions - in the world at large. In addition, the device of an imaginary situation can permit usually familiar things to be seen in a new light, and can thus permit new relationships and meanings to be perceived. For example, and importantly, a simulation can provide a framework in which a pupil has a sense of active mastery, a sense that he personally can affect the course of major events. Now at the naturalistic level this sense is of course illusory. Nevertheless it corresponds to something which is true, which is that it is within the power of each person to choose how he sees the world outside himself. Certainly having insight into a chain or cluster of events is not the same as being able actually to affect those events. But also it is not the same as being a mere helpless pawn on someone else's board. A further important theoretical point about simulations is that they can make a vital distinction between 'raw experience' on the one hand and models for the understanding of that experience on the other. In particular they can re-create, in laboratory conditions so to speak, the tensions and skills of interpersonal and inter-group communication.

There are of course very many different kinds of simulation currently being used in educational settings, and not all of them, by any means, fit the theoretical description given above. One which does is the so-called in-basket exercise. Here a small group of people simulate the decision-making structure of such and such a real group in the real world. They are fed with 'problems', which characteristically come to them in the form of real or fictitious documents, but which can also be presented through film or through pictures, or through three-dimensional artefacts, or through actual walking-and-talking people. They make a decision on the basis of the available evidence, a decision which then has repercussions beyond itself - on future events in the exercise, for example, or on other groups taking part in it. Such an exercise, although open-ended in the sense that a vast number of different things may happen in it, can be very carefully constructed to give practice in particular kinds of intellectual or interpersonal behaviour.

(iii) Handling of Concepts

There is no particular rationale for the order in which these five approaches are being mentioned here. There is no particular reason, that is to say, why 'exploration of feeling' and 'simulation' were mentioned before 'handling of concepts'. It is nevertheless the case that one of the characteristic rhythms of education involves the offering of experiences before the offering of interpretations. It is a rhythm which is nicely expressed at one stage in Waiting for Godot:

Estragon: Perhaps he could dance first and think afterwards, if it isn't too much to ask him.
Vladimir (to Pozzo): Would that be possible?
Pozzo: By all means, nothing simpler. It's the natural order.

Be that as it may, it is obviously crucial that world studies should involve pupils learning to understand and to use certain distinctive concepts and methods of the human sciences : history, geography, economics, political science, sociology, and so on; also of course, as appropriate, the concepts and methods of the physical sciences. This is not the appropriate place to attempt anything like an exhaustive list of of such concepts. Suffice to say that such a list, if compiled, would certainly include concepts associated with, amongst many others, the following : conflict ; power ; social order and change ; urbanisation; decision-making ; human needs; group-identity; relationships between groups.

(iv) Knowledge of Facts

There is a sense in which no fact exists independently of a viewpoint which judges it to be significant, or of a methodology for verifying it. In a sense, that is, there are no such things as 'mere facts'. This is an important and relevant point, not merely a philosophical quibble. But it does not seriously affect the argument that one fundamental aspect of world studies is learning about the real world, the world of action as distinct from the world of reflection : actual statesmen and decision-makers, actual occurences, actual dates, actual countries and places and so on. The examination questions quoted here on an earlier page highlighted the main kinds of straightforward fact, as distinct from concept or feeling or opinion, which world studies characteristically involves.

(v) Involvement

Typically, schoolchildren do not become actively involved in the world they are studying until after they have left school. There are no doubt good theoretical and practical reasons why this should be so. But it is nevertheless worth noting that certain kinds of involvement are possible within the framework of education, and that it appears valuable to investigate these possibilities. In the case of world studies such possibilities include: travel; correspondence; fund-raising; publicity (street theatre, posters, various kinds of exhibition); formation of pressure groups, and participation in campaigns; original research on local environment, intermediate technology, people's knowledge and attitudes. All these things are still fringe activities compared with the real thing, but are nevertheless a step towards the world of action, and away from the merely academic.

4. OBJECTIVES

This has been, as was admitted in the Introduction, a very back-to-front document. For logically it should have started, not finished, with a consideration of educational objectives. It remains the case that the whole question of objectives has been continually between the lines here. The task now is not to conclude an argument, as if everything so far has been a premise to something, but rather to make explicit certain assumptions which have been present throughout.

The final target of world studies, it was said earlier, is the development of those qualities and attitudes of mind which are implied by phrases such as 'a global perspective', 'worldmindedness', ' a sense of world community', 'loyalty to the human race as a whole'. It will be taken as axiomatic here that that is a worthwhile target for educators to set before themselves. (Though certainly one can imagine circumstances in which it would not be accepted as axiomatic, and in which a rationale for it would have to be given. Such a rationale would presumably involve invoking the kinds of argument, about nation-states in the twentieth century and about the contemporary situation of man on this planet, which were referred to in the quotations from Geoffrey Gorer and Barbara Ward given here on pages 4 and 5). Hence, the fundamental question here is 'what <u>is</u> a global perspective', 'what in operational terms <u>is</u> loyalty to the human race as a whole'? A philosopher has recently suggested that 'having a world perspective' can mean one or more of the following six things:

(a) knowing about all the (major?) parts of the world; or in e.g. 'history with a world perspective' knowing about the history of all the major parts of the world;

(b) knowing how to interpret the world in the perspective of the values and conventions of a number of different cultures;

(c) knowing how to interpret the world under some kind of unified global perspective, equivalent, in its relation to the incipient world society, to the more familiar sets of norms etc. which underlie our present national societies;

(d) knowing how, where relevant, to describe a course of events or a problem, or whatever, which one identifies in one society in terms of causes, consequences or general movements which lie outside that society;

(e) knowing how to judge what is most important, most significant or most highly to be valued in terms of what most closely touches the interests, not necessarily of myself, nor even of my country, but of the whole world;

(f) in fact valuing things or judging things on this basis.

That list makes or implies several crucial logical distinctions. Four main points are worth commenting on here. First, there is the distinction between 'knowing about' and 'knowing how'. To be educated is not a question of possessing facts, but of being able to use certain skills and networks of concepts in order to explore one's experience. To be

educated in science, for example, is not primarily to know about certain properties and relationships in the physical world; but to know 'how' to observe, how to frame hypotheses, and how to test and revise hypotheses. Similarly to be good at history is not to know a lot about the past; but to be able to investigate, and to make and test generalisations about, human societies over time. Geography is not capes and bays and foreign countries; but the search for recurring patterns in man's relationship with nature. Religious education is not a question of knowing about various beliefs and practices, but of being able to use certain distinctive ideas in order to explore some particular kinds of problem and experience. And so on. The overall point is not that facts are unimportant. But that increasingly as the twentieth century passes any one piece of factual knowledge is likely to become redundant. Increasingly the educational decision has therefore to be to pass on concepts and skills, in the awareness that what today is 'knowledge' may to-morrow be a discarded hypothesis.

In addition to this distinction between 'ways of enquiry and exploration' and 'bodies of fact', a second vital distinction is between different kinds of enquiry. A scientific statement is different from a moral statement, which in its turn is different from a religious statement, which in turn is different from a statement in literature or the other arts. These distinctions and points are obvious in theory, but can be very easily lost sight of in the day-to-day practice of curriculum design and development. It seems virtually impossible to over-emphasise, however, that progress in world studies is inseparable from progress in at least one distinctive form of human enquiry; and that such progress is a question of accumulating competence in the use of concepts and skills, not just gathering 'facts.'

Third, it is relevant to recall the quotation from Fanon with which this paper began. Fanon declared that he wanted to 'love man, wherever he may be.' He explicitly linked love with knowledge: 'the quite simple attempt to touch the other, to feel the other, to explain the other to myself.' No doubt there is a certain deliberate irony in his use of the word 'simple'. For the reference is not to a rather undemanding and cosy "we're all friends aren't we" feeling, but to a dogged and rare patience, a determination to wrestle with the sheer brute otherness of other people. Such respect for truth is what all the intellectual disciplines are finally striving to embody and to extend. There is no short cut to truth. Phrases such as 'loyalty to the human race as a whole' run the danger of being merely slogans. They may, that is to say, distort or conceal truth rather than contribute to it.

Fourth, the list quoted above makes a vital distinction between 'knowing <u>how</u> to adopt a world perspective' and '<u>actually</u> adopting one.' There are three main reasons why this distinction is so important. First, it emphasises that in addition to offering experiences and interpretations an educator needs to offer also a degree of choice, such that the pupil may decide for himself which experiences and interpretations he wishes to value and accommodate in his own life. In the measure that this choice is not present then the word 'indoctrination' seems more appropriate than the word 'education'. (Certainly it would presumably be entirely possible to indoctrinate young people with a certain idea of world citizenship, just as it used to be possible to indoctrinate them with mindless chauvinism. But such indoctrination would be logically incompatible with the notion of world citizenship outlined above, with its peaceful acceptance of unknowing in regard to the future.) Second, this distinction corresponds to the commonsense point that people of great intellectual ability do not necessarily or consistently demonstrate that ability in their actual

relationships and actions. Conversely, the relatively unsophisticated person may intuitively recognise someone else's interests, and act spontaneously in accordance with them. Third, it focuses hence on the sources and nature of such intuition and spontaneity.

G.K. Chesterton once suggested that there is a very straightforward reason why Christianity enjoins us to love both our neighbours and our enemies: these are usually, he said, the same people. And indeed, it surely happens frequently that 'neighbours' and 'enemies' are confused with each other. The private world of home and school ('neighbours') may become confused with the public world of warfare, pollution, starvation ('enemies'). Anxieties which have their source in the occurrences of everyday personal life may be externalised, and hence in some measure managed, with reference to newspaper headlines and television newsreels. This was surely very clear in several of the quotations from teenage boys and girls, given here on earlier pages. And it presumably works the other way round also. For example, the capacity to look without flinching at the modern world - the capacity to gaze without switching off at the images which crowd at us through modern communications - presumably has its source in everyday life and experience, not in intellectual mastery alone. It is in the personal sphere as well as in the public, and in intuitive action as well as in intellectual reflection, that a person aspires, and gains and re-gains the will to aspire, 'to touch the other, to feel the other, to explain the other to myself'.

5. APPENDIX

References

The quotation from Fanon is from Black Skin White Masks, Paladin Books 1972, p.165.

The quotations on pages 4-6 are from : G. Gorer, 'Man has no killer instinct', in M. Montagu, Man and Aggression, OUP 1968, p. 32 ; A. Sinclair, Guevara, Fontana 1970, pp 51-2 ; Indira Gandhi, 'Life is One and the World is One', in Declaration on the Human Environment, United Nations 1972, p. 18 ; Barbara Ward, 'Disarm against a Sea of Troubles', Development, February 1973, p. 5 ; Chinua Achebe, Things Fall Apart, Heinemann 1958, pp 132-3 ; Wole Soyinka, 'The Lion and the Jewel', OUP 1964, p. 100 ; A. Solzhenitsyn, Cancer Ward, Penguin Books 1971, pp. 475-6.

The quotations from boys and girls on pages 4-6 are from R. Richardson and J. Chapman, Images of Life, SCM 1973, chapters 6 and 7.

The examination questions quoted on pages 7-8 are cited from the 'History of World Powers and World Events in the Twentieth Century,' Associated Examining Board 1972 ; and from L. White (ed) World Development in British Education, VCOAD 1971, pp 12-13.

The philosophical analysis of world citizenship on page 13 is from D. Bridges, 'What is a world perspective?', World Studies Bulletin, March 1972, p. 5.

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